

1887

1937

**The
Golden Anniversary
of
The First Christian Church**

**Including a Brief History of
The City of Stafford
Stafford, Kansas**

1885

1935

(A)


1)



A Brief
Historical Statement
of the
Founding and Development
of
The First Christian Church
and
Stafford, Kansas
with
Illustrations

DATE OF CELEBRATION

MARCH 28, 1937



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DEDICATION

To those noble souls of the past
who have labored for more than bread
alone, and into whose labors we enter,
we lovingly dedicate this volume.

THE FIRST CHRISTIAN CHURCH

AN INTRODUCTION

This congregation is one of that brotherhood known throughout the world by three names: "Christian Church" west of Ohio; "Church of Christ" along the Western Reserve; and "Disciples of Christ" through the New England and New York section. These names however are not limited geographically and in our own section we have congregations by each of these names. We are listed in the United States Census as "Disciples of Christ." Each congregation is a self governing body under Theocratic rule, but the majority of our churches have banded themselves together in a purely voluntary organization for more efficient state, national and world-wide service. This organization known as the United Christian Missionary Society with headquarters at Indianapolis, Indiana, administers its duties through specialized boards for each of the various tasks of Christendom. Acting as a clearing house for these boards and the churches at large is Unified Promotion. The U. C. M. S. has been in operation for over fifteen years and has proved an adequate medium through which our churches may most efficiently and most effectively give expression to their love for Christ and His Kingdom.

*HOW THE MOVEMENT BEGAN

In the new republic that had been established through the Declaration of Independence and the Revolutionary War civilization was born anew. It was inevitable that the Church, yes even Christianity itself, should feel the effects of this. The unsuspected sweep of the desire for liberty soon showed itself in the churches. A new life had been awakened.

*"The Disciples, an Interpretation," by B. A. Abbott. Pp. 10-19.

Men were going back to the fundamental rights of the human race. Thomas Jefferson had carried the case of humanity back to the judgment bar of mankind and pleaded for the establishment of an order in which men could enjoy the inalienable rights of "life, liberty and the pursuit of happiness" according to the sovereignty of the people themselves. The task of reconstructing the old church in the new land was a gigantic one. The pioneers of the Disciples made appeal to the New Testament and the leaders were filled with enthusiasm when they found simple forms, organizations, versatile powers, adaptable methods, and the divine fire that would exactly suit the new order that had already commenced to recreate the life of the world.

A pattern was shown them in the mount and it was a theocratic democracy—free, united, animated by the Holy Spirit—exactly the church of which they were dreaming. So far as was the New Testament ahead of the plans and modes of government—so far is it still ahead and leading.

Thomas and Alexander Campbell in West Virginia, Barton W. Stone, David Purviance, with other men of great intellect and spirituality in Kentucky; Walter Scott in Ohio; Dr. Chester Bullard in Virginia and able Christians in various parts of the country, without knowledge of the views and actions of each other, lifted up their voices against division in the body of Christ, caused by unwarranted assumptions of authority by ecclesiastical institutions, and by the substitution of interpretations of the New Testament for the New Testament itself.

The earliest large movement in this direction began in 1804 under the leadership of Barton W. Stone, a Presbyterian minister in Kentucky. It grew out of the Cane Ridge revival, near Paris, Kentucky, which was one of the most remarkable spiritual manifestations in the history of Christianity. Out of it, in whole or in part, gushed three new streams of church life in America—the Christian Connection, the Cumberland Presbyterian, and the fiery evangelism communicated to the Disciples by Barton W. Stone and his churches.

In August, 1809, Thomas Campbell, of Washington, Pa., formed "The Christian Association of Washington," and in September of the same year issued a remarkable Declaration and Address, deploring the tendencies of party spirit and hurtful divisions among Christians, and the ecclesiastical enforcement of the human interpretations of God's Word in place of the pure doctrines of Christ.

The principles of this address were cordially endorsed by Alexander Campbell, his son, and in the following year, 1810, he began publicly to urge them upon the churches. It was hoped, and sincere and strenuous effort was made, to avoid setting up a new body of people but the temper of Christians at the time compelled such a course.

The first separate organization as a church was formed May 4, 1811, at Brush Run, Pennsylvania, with twenty-nine members; in 1813 this church united with the Redstone Baptist Association and ten years after with the Mahoning association of the same people. In 1823 Mr. Campbell began publishing *The Christian Baptist*, and his teachings soon attracted wide attention. Opposition was aroused and his views were denounced as heterodox, but large numbers accepted them. Many new churches came into existence under his labors and those of Walter Scott, and the Baptists began to declare non-fellowship with the Campbells and their associates. Thus the Disciples were driven to form themselves into a separate body, that they might follow the truth as God gave them to see it. Until this day they regret separate existence but they do not apologize for it.

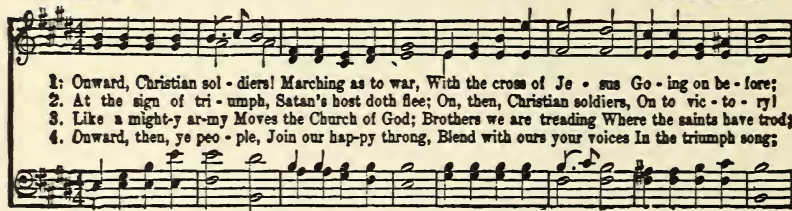
Their life as an independent, modern body may be dated from 1827 when they became known as Disciples of Christ. It was plainly a renaissance of the apostolic ideal, organization, method and emphasis. Establishing a separate group of Christians made the plea of the Campbells for Christian union more difficult, but did not nullify it. It is consistent and logical to preach the value and truthfulness of a doctrine even though the practice of it may lag far behind. Ideals must be held up and urged even if the future should be long in realizing them.

Devotional Hymns

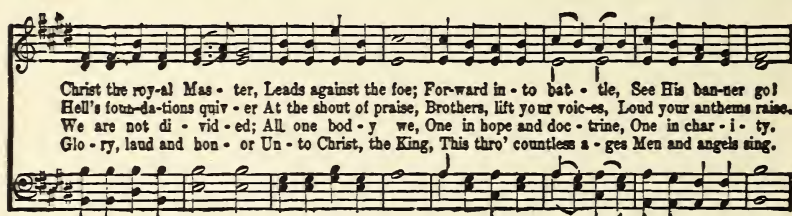
Onward, Christian Soldiers.

Sabine Gould.

Arthur Sullivan.

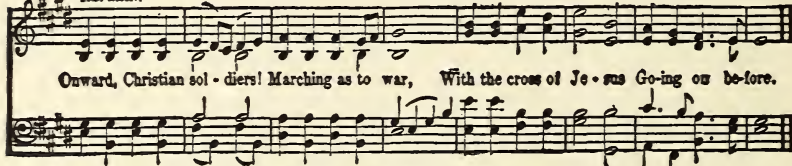


1. Onward, Christian sol - diers! Marching as to war, With the cross of Je - sus Go - ing on be - fore;
 2. At the sign of tri - umph, Satan's host doth flee; On, then, Christian soldiers, On to vic - to - ry!
 3. Like a might-y ar-my Moves the Church of God; Brothers we are treading Where the saints have trod;
 4. Onward, then, ye peo - ple, Join our hap-py throng, Blend with ours your voices in the triumph song;



Christ the roy-al Mas - ter, Leads against the foe; For-ward in - to bat - tle, See His ban-ner go!
 Hell's foun-da-tions quiv - er At the shout of praise, Brothers, lift your voice, Loud your anthems raise.
 We are not di - vid - ed; All one bod - y we, One in hope and doc - trine, One in char - i - ty.
 Glo - ry, laud and bon - or Un - to Christ, the King, This thro' countless a - ges Men and angels sing.

REFRAIN.

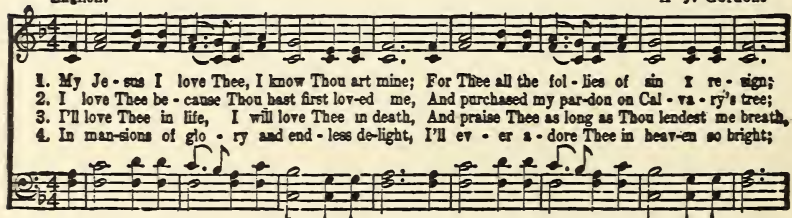


Onward, Christian sol - diers! Marching as to war, With the cross of Je - sus Go - ing on be - fore.

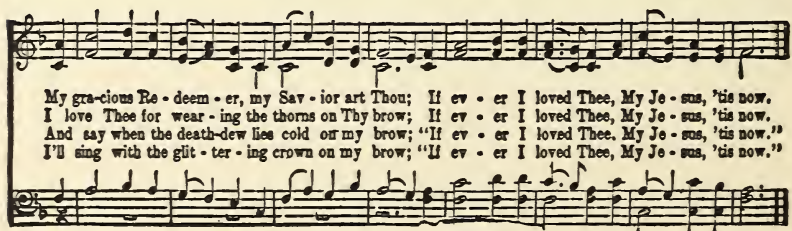
My Jesus I Love Thee.

English.

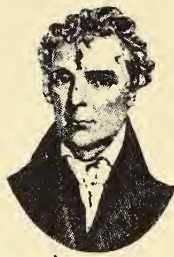
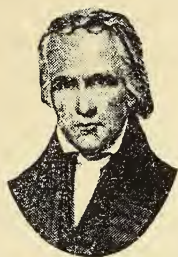
A. J. Gordon.



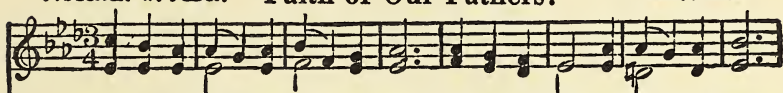
1. My Je - sus I love Thee, I know Thou art mine; For Thee all the fol - lies of sin I re - sign;
 2. I love Thee be - cause Thou hast first lov - ed me, And purchased my par - don on Cal - va - ry's tree;
 3. I'll love Thee in life, I will love Thee in death, And praise Thee as long as Thou lendest me breath,
 4. In man - sions of glo - ry and end - less de - light, I'll ev - er a - dore Thee in heav - en so bright;



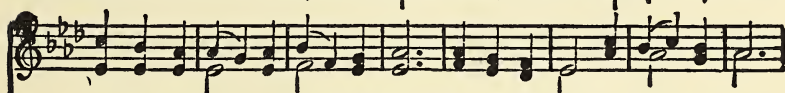
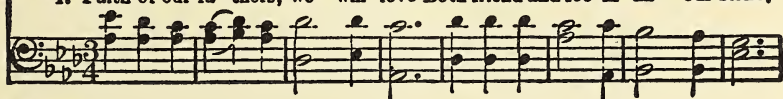
My gra - cious Re - deem - er, my Sav - ior art Thou; If ev - er I loved Thee, My Je - sus, 'tis now.
 I love Thee for wear - ing the thorns on Thy brow; If ev - er I loved Thee, My Je - sus, 'tis now.
 And say when the death-dew lies cold on my brow; "If ev - er I loved Thee, My Je - sus, 'tis now."
 I'll sing with the gut - ter - ing crown on my brow; "If ev - er I loved Thee, My Je - sus, 'tis now."



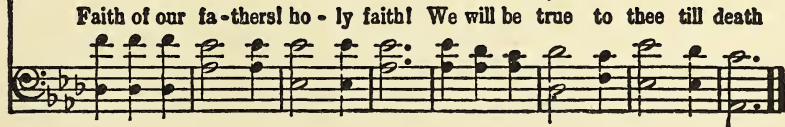
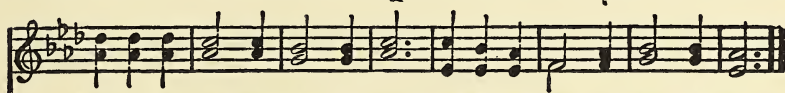
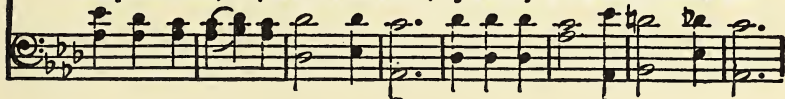
Thomas Campbell A. Campbell Walter Scott Barton Stone
 Frederick W. Faber. Faith of Our Fathers! H. F. Hemy, adpt.



1. Faith of our fa - thers! liv - ing still In spite of dun-geon, fire and sword;
2. Our fathers, chained in pris - ons dark, Were still in heart and conscience free;
3. Faith of our fa - thers, God's great pow'r Shall soon all nations win for thee;
4. Faith of our fa - thers, we will love Both friend and foe in all our strife,



O how our hearts beat high with joy, Where'er we hear that glorious word:
 How sweet would be their children's fate If they, like them, could die for thee!
 And thro' the truth that comes from God, Mankind shall then be tru - ly free.
 And preach thee, too, as love knows how, By kind - ly words and virtuous life.



Faith of our fa - thers! ho - ly faith! We will be true to thee till death

We're Marching to Zion

1. Come, we that love the Lord, and let our joys be known,
 Join in a song with sweet accord, join in a song with sweet accord,
 And thus surround the throne, and thus surround the throne.

Chorus

We're marching to Zion, beautiful, beautiful Zion,
 We're marching upward to Zion, The beautiful city of God.

2. The hill of Zion yields a thousand sacred sweets;
 Before we reach the heavenly fields, before we reach the heavenly
 Or walk the golden streets, or walk the golden streets. fields,

CHRISTIANS AND DISCIPLES UNITE

In 1832 Barton W. Stone, together with a majority of those who held his views, and Alexander Campbell and his followers, began to be united into one body. A meeting had been called for the purpose. "Raccoon" John Smith and B. W. Stone were the appointed speakers representing the Disciples and the Christians respectively. There was a public, dramatic, and touching overt act on Saturday, January 1, 1832, at Lexington, Kentucky, which may be regarded as the actual formal step that initiated the union of Disciples and Christians. It is so important that we copy the following description of it from the life of John Smith. Closing his address Smith said:

"For several years past I have stood pledged to meet the religious world, or any part of it, on the ancient Gospel and order of things, as presented in the words of the Book. This is the foundation on which Christians once stood, and on it they can, and ought to, stand again. From this I cannot depart to meet any man or set of men, in the wide world. While, for the sake of peace and Christian union, I have long since waived the public maintenance of any speculation I may hold, yet not one gospel fact, commandment, or promise, will I surrender for the world.

"Let us, then, my brethren, be no longer Campbellites, or Stoneites, New Lights, or Old Lights, or any kind of lights, but let us all come to the Bible and to the Bible alone, as the only book in the world that can give us all the light we need."

Smith sat down, and Stone arose. The following is part of his speech:

"Controversies of the Church sufficiently prove that Christians never can be one in their speculations upon those mysterious and sublime subjects, which, while they interest the Christian philosopher, can not edify the Church. I perfectly accord with Brother Smith that those speculations should never be taken into the pulpit; but that when compelled to speak of them at all, we should do so in the words of inspiration.

"I have not one objection to the ground laid down by him as the true scriptural basis of union among the people of God; and I am willing to give him, now and here, my hand."

He turned as he spoke, and offered to Smith a hand trembling with rapture and brotherly love, and it was grasped by a hand full of honest pledges of fellowship, and the union was virtually accomplished.

It was now proposed that all who felt willing to unite on these principles, should express their willingness by giving one another the hand of fellowship; and elders and teachers hastened forward, and joined their hands and hearts in joyful accord. A song arose, and brothers and sisters, with many tearful greetings, ratified and confirmed the union. On Lord's day, they broke the loaf together, and in that sweet and solemn communion, again pledged to each other their brotherly love.

This union of the Christians and the Disciples was not a surrender of the one party to the other; it was an agreement of such as already recognized and loved each other as brethren, to work and to worship together. It was a union of those who held alike the necessity of implicit faith and of unreserved obedience; who accepted the facts, commands, and promises, as set forth in the Bible; who conceded the right of private judgment to all; who taught that opinions were no part of the faith delivered to the saints; and who were now pledged that no speculative matters should ever be debated to the disturbance of the peace and harmony of the Church, but that when compelled to speak on controverted subjects, they would adopt the style and language of the Holy Spirit. (*History of the Disciples of Christ*, by Moore, Pp. 208-209)

Now, over a century old, the Disciples of Christ, still have a keen passion for bringing about Christian union and still believe that it will be brought about by the leadership of the Holy Spirit and the guidance of the New Testament exerted through the Church of Jesus Christ. Besides their own program they have never failed to cooperate with any other true movement for Christian union. Christian Endeavor, Interchurch World Movement, and Federal Council of Churches of Christ have received proportional support and many of their ablest leaders from the Disciples of Christ. They have constantly brought about the union of congregations in local vicinities, and at present are meeting with the leaders of two great denominations, making plans for Christian union which possibly may be realized within a decade. Thus they continue to prove faith by their works.

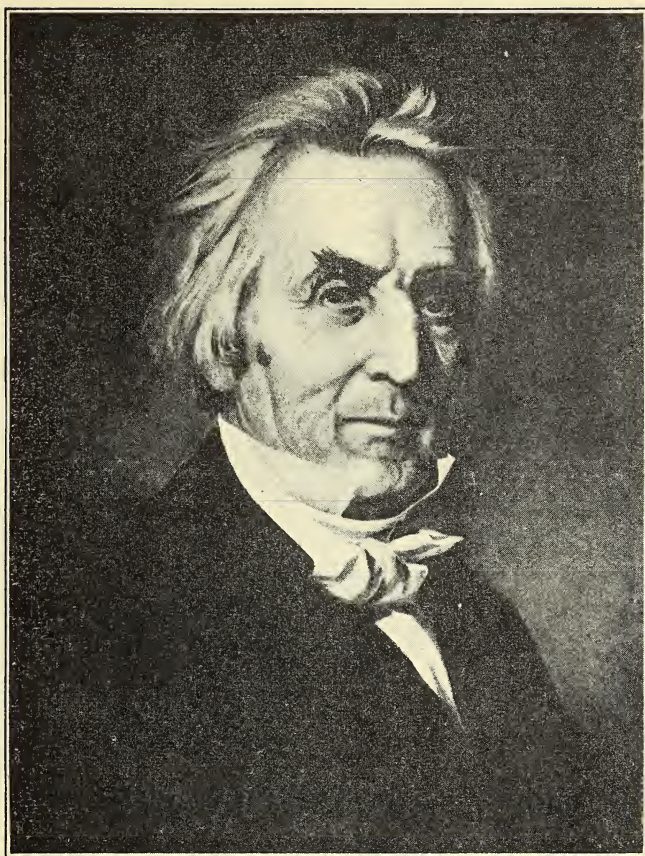
TEACHINGS

We strive to restore Christ's Church as set forth in the New Testament and upheld by the apostles and early Church fathers. Thus we reject all man-made names, designations, creeds, disciplines, or ordinances and cleave to New Testament nomenclature, doctrines, ordinances and practices, believing that the divine pattern in the New Testament is the only pattern which provides a platform broad enough and strong enough for all Christians. We plead for the union of all Christ's followers on this basis.

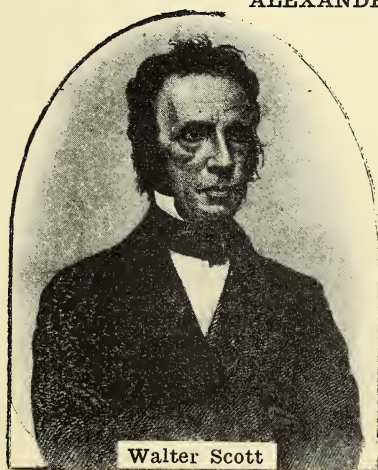
New Testament practices are upheld by us. The Lord's supper was observed on the first day of the week and was neither opened nor closed but for all the Lord's people. (Acts 20:7; 2:42) Baptism was administered only to those who believed in Jesus Christ and confessed their faith before men; (Mark 16:16; Acts 2:28-41; 8:12-37; 18:8; Rom. 10:10) and then only as Jesus instituted it and as the apostles practiced it, by immersion. (Acts 8:38; Mark 1:9; Matt. 28:19; 3:16; Rom. 6:4; Ccl. 2:12; Heb. 10:22).

Churches were free from the rulership of men, and the members lived lives of prayer and faithfulness to Christ. The only authority imposed upon Christians was and is the authority of Deity. This position rejects all creeds, disciplines, and opinions of men as binding upon the conscience, and throws us upon the Word of God for the teaching of the pulpit and the polity of the Church. (II Tim. 3:16-17)

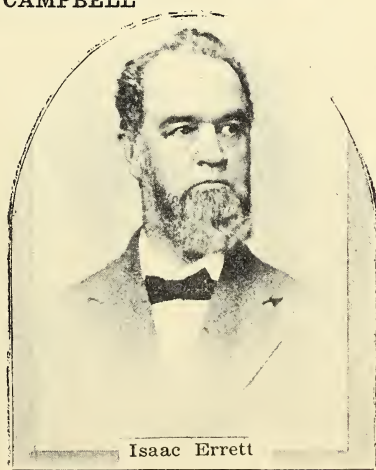
As taught in the New Testament, we say the necessary thing to become a saved individual and thus automatically become a member of Christ's Church is a genuine progressive experience of Faith, Repentance, Confession, Baptism, and continuous effort to follow Christ's example and teachings. (What We Teach, a pamphlet by M. H. Groves, pp. 3-6)



ALEXANDER CAMPBELL



Walter Scott



Isaac Errett

THE PRINCIPLES FOLLOWED

In order to escape the party spirit which has broken the peace and reduced the power of Christ's Church, the Disciples sought to stand on common, universal ground. Without this there can be no real union. They propose the following principles of life and union to their brethren, in addition to the great fundamentals manifestly held by all Christians:

1. A universal Church. The pioneers said, and their successors today declare, that "The Church of Christ is intentionally and constitutionally one, and all divisions which break this unity are contrary to the will of God."

2. They propose a universal book as the only rule of faith and practice, the only authoritative and complete repository of all that is necessary to faith, practice and expectation in this world and in that which is to come. That book is the Bible, the only book which can support claims of universality and of special revelation.

3. The universal confession of faith, that "Jesus is the Christ, the Son of the Living God." (Matt. 16:15, 16).

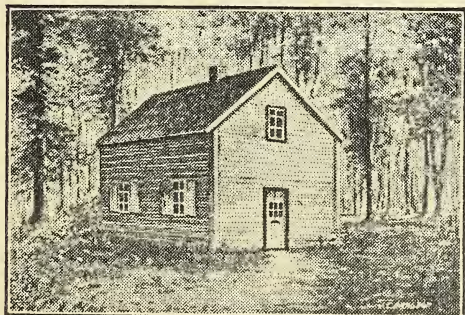
4. The Universal, Scriptural names, believer, Christian, disciple, saint, brethren and the other great words that describe the people of God.

5. The universally accepted ordinances, Baptism and the Lord's Supper, in form, administration and purpose as they were given and practiced by Christ and His apostles.

6. The universal life, such as that set forth by Christ and his apostles in the New Testament.

7. The universal aim, which is to establish the kingdom of God on earth as it is in heaven.

(B. A. Abbott.)



BRUSH RUN CHURCH

The first separate organization as a church, under the Campbell influence, was formed May 4, 1811, at Brush Run, Pa. It had 29 members.

At the beginning of our first "World Convention," held in Washington, D. C., October, 1930, a gavel was presented the presiding officer, Rev. Jesse M. Bader. He in turn presented it to Mr. Black from England who is chairman for 1934. The gavel was made out of a timber from this Brush Run Church.

THE FAITH OF THE DISCIPLES

By James A. Garfield

1. We call ourselves Christians or Disciples.
2. We believe in God the Father.
3. We believe that Jesus Christ is the Son of the living God and our Saviour. We regard the divinity of Christ as the fundamental truth of the Christian system.
4. We believe in the Holy Spirit, both as to his agency in conversion, and as a dweller in the heart of the Christian.
5. We accept both the Old and New Testament Scriptures as the inspired Word of God.
6. We believe in the future punishment of the wicked and the future reward of the righteous.
7. We believe that Deity is a prayer-hearing and a prayer-answering God.
8. We observe the institution of the Lord's Supper on every Lord's Day. We say it is the Lord's Supper for all the Lord's children.
9. We plead for the union of all God's people on the Bible and the Bible alone.
10. Christ is our only creed.
11. We maintain that all the ordinances should be observed as they were in the days of the apostles.



CANE RIDGE CHURCH, BOURBON COUNTY, KENTUCKY

The earliest large movement in New Testament interpretation began under Barton W. Stone, a Presbyterian minister, near Paris, Kentucky, in 1804.

A great revival here in August, 1801 resulted in a large number of conversions.

In 1803 the Presbyterians disowned Mr. Stone and his associates because of their preaching. The new work started in 1804 at Cane Ridge under Barton W. Stone, to whom the Disciples owe more than credit has been given him.

ACTIVITIES BEYOND STAFFORD

A part of the history of this congregation is the work of the Brotherhood's agencies to which it has contributed much of its time, prayer and money.

FOREIGN MISSIONS

On foreign fields the brotherhood has established churches or missionary work in forty-one (41) countries. Reports from ten missionary fields show that there are on these ten fields 1,252 churches and regular meeting places; 65,181 members; 11,357 members of young peoples societies; a total property value of \$3,040,071.65; and hospitals and medical staffs supplying 505,595 treatments to natives last year.

RELIGIOUS EDUCATION

Our Religious Education department provides for the training of leaders in every aspect of religious leadership. It conducts leadership training classes, vacation church schools, laboratory training schools, adult conferences and young peoples' conferences. It provides through a curriculum committee a total curriculum for the local church, co-operating with the Brotherhood's various publishing houses in supplying the best literature available. Closely related to this board but maintained separately is the Board on Social Education and Social Action dealing specifically with social problems such as prohibition, intemperance, crime, race prejudice, war, etc.

CHURCH EXTENSION

Church Extension is a Board created to assist in building enterprises and to help financially weak churches. Its working fund is \$3,300,000.00 and it has aided 2,780 churches with loans totalling over \$8,000,000.00. It maintains an Architectural Department with a Church Architect to give counsel in combining beauty and efficiency in building and remodeling projects. This board helped us erect our first building in 1892 with a loan of \$400.00 which was paid off during the following seven years.

HOME MISSIONS

Home Missions spread the influence of our Lord and Master throughout our nation. The gospel is preached, by

means of this Board, in several languages in our country. Its ministry includes the Indian, the Japanese, the Mexican, the Negro, our brethren of the mountains, the mines, the coke regions, and the rural areas. Two hundred and ten home missionaries, evangelists, teachers and workers serve with devotion and consecration to the Christ and His Church.

NATIONAL CITY CHURCH

National City Church, high and commanding on Thomas Circle in Washington, D. C., is a Brotherhood enterprise. Besides its great membership, over 15,000 visitors worship there annually. Dr. Raphael Harwood Miller has been the Minister of this church for the past three years, succeeding H. H. Harmon, now deceased.

HIGHER EDUCATION

The Board of Higher Education maintains the coordination of the Brotherhood's thirty-two institutions of higher learning. It gives administrative and curricular counsel to these institutions if and when requested. It also maintains and administers a student loan fund and a student advisory bureau.

PENSION FUND

Pension Fund is a protective institution for the Brotherhood's ministry. It operates on the Government Actuarial Basis with a capital of over \$2,000,000.00, created largely by the gifts of the churches, ourselves one of the donors. Membership is optional and is negotiated by the payment of dues by both church and minister.

NATIONAL BENEVOLENT ASSOCIATION

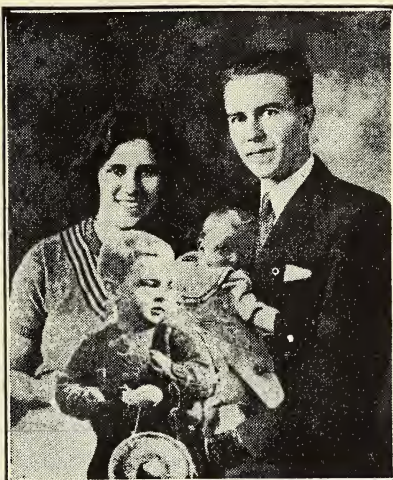
National Benevolent Association is the Board that cares for the Brotherhood's homeless children and aged. It maintains twelve "homes" with total assets of \$4,137,773.77 (1936). Last year there were no deaths among the 800 children in these homes, which suggests the high standard of Christian care they received. Of course such a record among the aged cannot be realized.

Believing that the Father's will and the Master's trust would be profaned in merely a "local" program our Stafford congregation has realized some of its noblest achievement in the above and other unnamed services, beyond the borders of its own community.

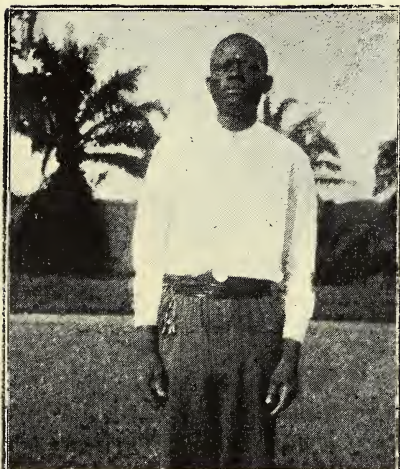
OUR MINISTRY ABROAD
INDIA *TIBET*



Bible Woman



Mr. and Mrs. Vernon M. Newland,
Melvin Merle and Marcia Mae



Native Evangelist

AFRICA



Laura Lee

U.S.

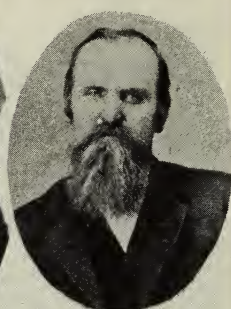
FIRST ELDERS ^{and} PREACHER



E.S. HADLOCK



Rev. C.L. MILTON



S.K. WILHITE

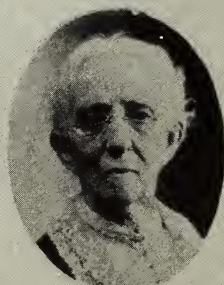
*OUR
FIRST MISSIONARY SOCIETY*

Mrs. J.N. ROSE

President



*Mrs. ROBERT
MILTON*



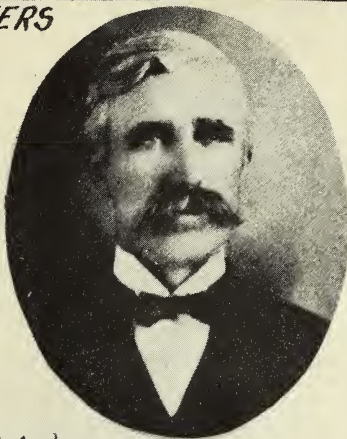
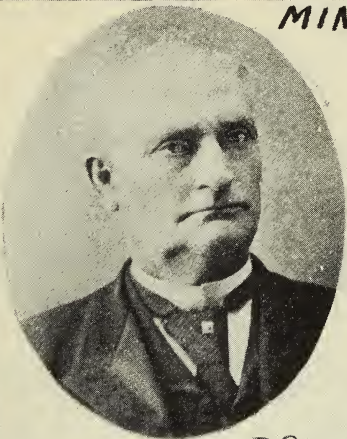
*Mrs. G.W. ALFORD
Sec'y-Treas.*



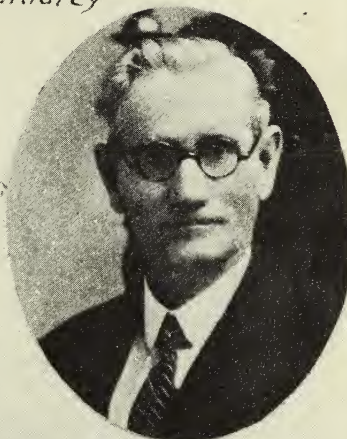
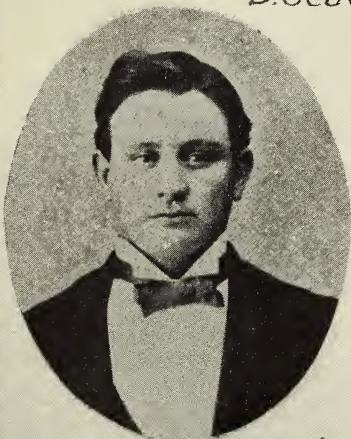
Mrs. A. ASHER

V. President

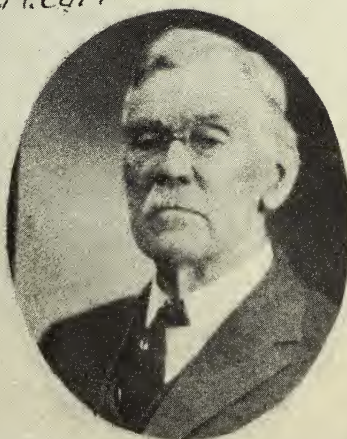
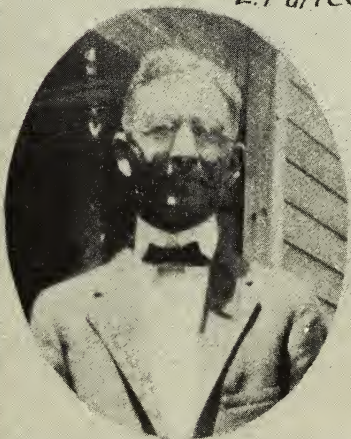
MINISTERS



D. Seavy - G. Ardrey



E. Purlee - E. M. Carr

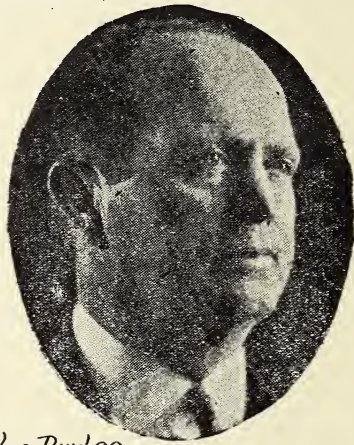


B. E. Parker - G. W. Alford

MINISTERS



J.W. Bobcock - Ber Gillespie



F.J. Stinson - Chas. Purlee

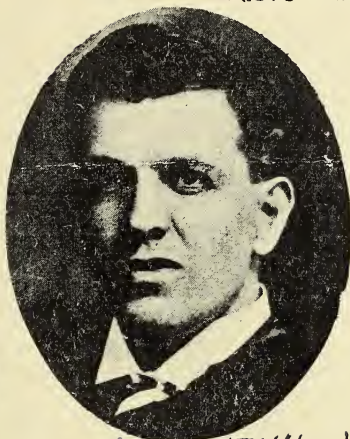


Fred Goff - F.D. Macy

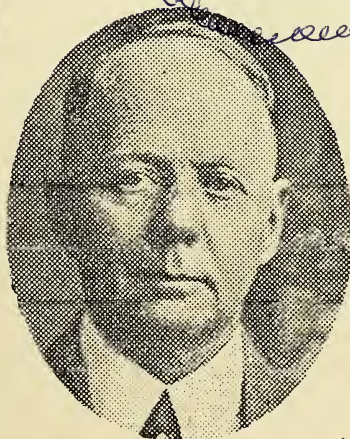
MINISTERS



R.S. Grubb - G. Anderson



J.T. Wheeler - Dan Smith



P.O. Davis - H.D. Combs

HISTORY OF THE FIRST CHRISTIAN CHURCH

On a Sunday afternoon in October of 1886 Robert Milton, who had just arrived in Stafford that week with his new bride, met Arthur Asher. Two months later Charles L. Milton, Robert's brother, came to Stafford, having completed his course of study in The College of the Bible at Lexington, Kentucky. He soon became acquainted with Mr. Sanford Wilhite. This quartette of faithful disciples of Christ were to play an important role in the beginning and development of The First Christian Church of Stafford, Kansas.

One December afternoon in 1886 C. L. Milton and Sanford Wilhite were seated on the platform at the Santa Fe depot, located where the present new structure stands. They talked about the possibilities of establishing a Christian Church. Among the problems they discussed was the then current one about instrumental music but they decided they would not mention it in the organizing of the new work but, in the spirit of those first disciples, to let the Lord lead in this new work.

Later C. L. Milton received letters of recommendation from three of the professors of Livingston College and, with his new found friend and Christian co-laborer Sanford Wilhite, went to talk with Mr. E. S. Hadlock. Thus a fifth was drawn into the circle whose tireless labors should bear such worthy fruit. In Hadlock's shop the letters were read and Mr. Hadlock remarked, "They are fine. I will see if we can secure the M. E. church for services and you can preach for us." Arrangements were made with the Methodist people for the use of their building, and once every two weeks on Sunday afternoon a little band of faithful disciples gathered for worship.

The earliest roll of members that could be found was dated March of 1887 which follows: "Roll call of male members of The First Christian Church at Stafford, Kansas: Sanford K. Wilhite, E. S. Hadlock, James Phillips, Frank J. Chambers, A. E. Asher, C. L. Milton, R. L. Milton, C. F.

Jackson; Roll call of female members of The First Christian Church at Stafford, Kansas: M. Phillips, Mattie Phillips, Cora Phillips, L. Cruzen, Druce Wilhite, Sunie Milton, Martha Asher, A. J. Chambers, M. Ardrey, Mollie Stute, Edith Kerr, Adelia Webber, Heathey E. Jackson."

In the fall of this year, 1887, a Brother Gad held a ten days meeting but with no additions. In the fall of the next year, 1888, Brother J. C. Seavy came and held a two or three weeks' meeting with good results. He was highly praised for his oratorical ability. This Bro. Seavy was our Frank McComb's grandfather.

On July 29, 1889, a charter was granted and filed in the Secretary of State's office at Topeka, Kansas by the First Christian Church of Stafford, Kansas, creating a corporation which was to exist ninety-nine years. Those names appearing on the charter are: E. S. Hadlock, S. K. Wilhite, C. L. Milton, Elders; and Eli Mead, E. D. Woolsey, J. G. McComb, M. Asher, Frank J. Chambers, and Wm. Price, Deacons. These men composed our first official board.

The hall over what was then Cline's store, now the Harrison building known as the First State Bank building, was rented and Brother Seavy was engaged to come and preach once a month for twelve months at the stipulated salary of one hundred twenty-five dollars (\$125.00) per year which amounted to about 10.50 per trip. This occasional preaching of the gospel in the simple New Testament style and with the New Testament power caused many to turn from the darkness to the light and the work thrived.

During the pastorate of Brother Seavy the brethren decided to erect a church building. The east half of Lot 1, Block 5, O. S. Stafford, and the east half of Lot 3, Block 5, O. S. Stafford were purchased from Mrs. S. E. Bristol and husband for three hundred dollars. These are the same lots as those on which our present building stands. Mr. Meade ordered the lumber from a member of the Christian Church at Louisiana, Mo., and Mr. Asher superintended the erection of the building. The building was completed at a cost of two thousand dollars (\$2,000.00). Although the list of subscriptions to this building fund totalled 119 (some people subscribed more than once) the total subscriptions was not enough to clear the building of debt.

The building was dedicated on January 26, 1890, by F. M. Rains of Cincinnati, Ohio. \$1,205.50 more money was raised on this occasion; (pledges to be paid in two equal installments, the first by January 1, 1891 and the second by January 1, 1892.) Still there was not enough to free the building of debt. So, through Mrs. J. A. Garvin and A. E. Asher, a loan of \$400.00 was obtained from the Brotherhood's Board of Church Extension on January 2, 1892. The congregation then began directing its efforts toward paying off this loan which, in those raw pioneering days, was no easy matter. Records show that the last payment on this loan was made seven years to a day later, January 2, 1899, for \$83.94.

Never can we adequately repay the debt of gratitude we owe these sturdy pioneer Christians as they jointly rented land, sowed wheat, planted broom corn, worked in many other ways and experienced self denial that this first Sanctuary of God might be erected and dedicated to the proclamation of His Divine Gospel.

By the end of 1889 the membership had grown to a list of 76 people which was the membership to move into the first church building. The following year 27 more were added to the roll but in the meantime 12 had been lost by moving, death, etc., which left a congregation of 91 disciples.

The bell was purchased from the school board and C. L. Milton lowered it from the belfry of the old frame building and installed it. One dollar donations from Mrs. Robert Milton's Kentucky friends aided in its purchase.

Other leaders of these early years besides those mentioned were: Coplingers, Phillips, Bosslers, Browns, Forts, Days, Crouches, Roses, and the ministers who shepherded the group.

The lights were first the coaloil lamps then later the acetylene. The first pews were home made ones and very uncomfortable. Two of these first pews still may be viewed and "tried" at the Frank McComb home where they are being preserved. Robert Garvin, who came to Stafford in 1905, led in a movement to purchase new pews and as a result beautiful oak pews adorned the sanctuary. They were installed only after a genuine "house-cleaning" however.

MINISTERS IN FIRST BUILDING

Brother C. L. Milton preached at regular intervals during the years of 1887 and 1888 and thereafter when the church was without a minister or during changes of pastorates. Sometime during the year of 1889 Brother George Ardrey persuaded Rev. D. Seavy, who had temporarily retired from the ministry, to come hold a meeting. Rev. Seavy was regarded as an outstanding orator and preacher of those days and his meeting was blessed with additions to the Church and kindled enthusiasm to its members. Rev. Seavy was then engaged as regular preacher and came once a month, preaching Saturday nights, Sunday mornings and Sunday nights. The top story of Cline's store, now the Harrison building, was rented and used for their meeting place until they could complete a building of their own, which took them the remainder of that year to do.

While the reconstruction of this period is not possible in all details, especially concerning dates, it was in late 1891 or early 1892 that Brother George Ardrey became our Minister, Brother Milton filling the pulpit during much of the preceeding year. Rev. Ardrey was the father of our Elder R. C. Ardrey and Deacon P. B. Ardrey. He moved here from Burrton, Kansas, where he had been Minister for some time and made Stafford his permanent home, building and occupying the house still standing on the corner of Buckeye and Crawford streets. He was Minister here for approximately three years.

Rev. Ellis Purlee followed in a Ministry of something over a year in length during the years of 1894 and 1895. His main attention was directed toward the paying off of the indebtedness to the Board of Church Extension but these were lean years and less than a hundred dollars was raised toward that end. Following him came Rev. E. M. Carr as the next regular Minister but in between them some time elapsed in which men of the public school filled the pulpit. These were S. P. Nold, W. Endifer and a Mr. Nicholson.

E. M. CARR

Rev. E. M. Carr is the first one of these earlier laborers who still lives in this world, the rest having gone on to know in truth Him whom they served in faith. Now at seventy-seven years of age Brother Carr is ministering to a small congregation in East Oakland, California. Brother Carr was called to Stafford from the work of Reno County Evangelist; residing in Hutchinson and conducting revivals throughout this section of Kansas. He began his pastorate here in June, 1895, serving here half-time and Liberal, Kansas, half-time, both churches prospering from his evangelistic fervor. His zeal for evangelism may be recalled to mind by his experience in an evangelistic meeting in a school house a few miles east of town, in the Zenith neighborhood. The song leader became so impressed with the sermon that she forgot the number of the invitation song and turned to and led out in "America." Five people came forward to make the good confession. Evangelist O. L. Cook came and helped him in a meeting here that some have remembered through the years. While here the church building, which was now five years old, was completely redecorated, papered, and painted inside and out. After a successful pastorate of over three years in length he accepted the call to the Pratt church for half-time, continuing half-time with Liberal.

After the passing of considerable time Rev. B. E. Parker was called and began his Ministry on June 20, 1901. Brother Parker was the first "Full" time preacher to be called to the field and with him came a "Full" time program with keen interest and packed houses. Brother Parker, himself gifted in music, made much of the musical talent in the congregation and community, organizing choirs and quartettes of outstanding merit. Numbered in the roster of faithful leaders of this time are: the Miltons, Andersons, Browns, Garvins, Carys, Figgerses, McCombs, Roses, Kellys, Coplingers, Wilhites, and others whose services were no less effective if less conspicuous. He terminated his services here on November 1, 1902 and has continued his work of Kingdom building until at the present he is our neighbor to the northwest, ministering to our church at Pawnee Rock.

Rev. G. W. Alford, now deceased, came to the field

and immediately identified himself as a fatherly type of pastor with deep spiritual insight. He was liked not only by the people in the church but by the citizenry as a whole, his popularity extending even beyond Stafford community. After something like three years of ministering to the church here he was elected County Attorney of Stafford County.

J. W. BABCOCK

Leaving a fruitful ministry at Florence, Colorado, Rev. J. W. Babcock accepted the call to Stafford. In this period of social development when all Christendom thought in terms of evangelism, Brother Babcock fitted well. Many additions were garnered for the kingdom. In one meeting southwest of Stafford about five miles, twenty-five people made the Good Confession and were added to the Church. The congregation had outgrown its building and they began talking about a new one.

They say it takes a woman to start things. Well, the woman that started this was a widow with five children who, hearing of the talk through a letter, sent the first cash donation of five dollars. Mrs. Laura Zollar's picture appears on the page of snap-shots, having the added distinction of being our first Cradle Roll Superintendent. Brother Babcock and a "gratis" crew razed the old building and excavated the basement. During this time the ever-resourceful preacher had improvised a meeting place between two store buildings on Main street with a canvas top and rough furnishings and meetings were held regularly. However it was right in the midst of this construction work that Brother Babcock received a call to Mankato, Kansas and the care of an estate there made it expedient for him to go. From here Brother Babcock's life continued to stretch out and bless until at present he serves The First Christian Church at Sacramento, California, in the capacity of Supply Pastor. He is seventy-four years old and just a few days ago, March 10, 1937, he and Mrs. Babcock celebrated their Golden Wedding anniversary. It is fitting that this should happen on the eve that we who are wedded to the Lord should celebrate our Golden Anniversary in the building that he started.

MINISTERS IN THE NEW BUILDING

There came to the field at this time a man of executive ability and keen foresight who took the situation in hand and managed it well. Rev. Ben D. Gillispie came to the field on October 1, 1908, from Cherryvale, Kansas. Previous to his coming the Ladies Aid had met at Robert Miltons and on April 30, 1908, discussed plans for the basement which was to be under only two small north rooms. They voted to apply three hundred dollars, then on hand, to the extension of the basement under the entire building which was done immediately. This left only the super structure to be completed under Brother Gillispie's pastorate. This was done at a surprising speed for that day, and on February 7, 1909 the building was dedicated by Rev. Geo. L. Snively.

That dedication will long be remembered by those present as a lesson that the "impossible" can be done. Five thousand dollars remained unpaid on the building. Brother Snively called the building committee together at the zero hour, the day before dedication, and told them that although they had already subscribed liberally as had other leading members, they would have to subscribe a large part of the remainder if it was all to be raised the following day. This they did in a noble way, setting the example for 202 people who made subscriptions totaling \$5,335.50, raising the total receipts to \$8,980.50, oversubscribing the cost of the building which was \$8,156.38.

Brother Gillispie worked hard in two special fields: Bible School attendance and Evangelism. Then the all high record of 200 attendance on May 1, 1910 was an esteemed victory and a contest with Nickerson also served to keep attendance up. In the two years and over of his pastorate here two good evangelistic meetings added to his own work brought in 151 new members. However 72 had been lost during that period by removals, death, etc., which left a net increase of 79 and a membership of 237. The Martin family held the meeting in 1909 with seventy-three additions for that year, and the Dorris-Ridenour meeting, with O. L. Cook substituting for Dorris at the end, brought the total additions for that year up to sixty-six.

This period before, during, and after the erection of the new building is regarded as one of the most successful, financially speaking, of the Church's history. Members and leaders of that period attribute this success to the fine leadership of R. L. Milton and the Official Board. Those composing the Board were: Elders: G. W. Ardrey, W. S. Crouch, Frank Stevens, R. L. Milton; Trustees: J. N. Rose, W. H. Milton, John McComb, R. A. Lenegar; Deacons: W. H. Milton, R. A. Lenegar, G. W. Anderson, E. F. Stevens.

Brother Gillispie received a call to Beloit, Kansas, and closed his work here the latter part of 1910. Rev. Stinson was called from our church at Eldorado for a year's pastorate. This year was marked with two events, one a fire in the church which, though not serious nor very expensive, caused a great deal of excitement. The other event was the J. E. Dinger-Dougherty meeting held the last days of his pastorate here. The local paper giving an account of the meeting described the evangelist, "Elder J. E. Dinger is a preacher of great power and magnetism." Among others received into the church were five men who, because of their great wealth, caused some to pronounce the meeting one of their most successful. Brother Stinson was called by the American Christian Missionary Society to help save the church at Harrisburg, Pa., so terminated his work here. Since leaving us he has done great works, acquired the honorary degree of Doctor of Divinity, and continues his fruitful career at the present with the Church of Christ at Waynesboro, Pa.

Rev. C. D. Purlee's first introduction to Stafford was during a revival when his brother, Ellis, was our Minister twenty years previous to his own pastorate. Charles Purlee left a six years' ministry at Siloam Springs, Arkansas, early in 1913 for a brief ministry here only to return to Siloam Springs in 1914 where he has been ever since, going on his thirtieth year's work there. Church bulletins of that time show that attendance ran around 100 and finances \$50.00 per Sunday; also that R. L. Milton, Dr. Crouch, D. L. Buckles, W. H. Milton, Will Hamlin, E. H. Kelly, Arthur Long, A. W. Spickard, G. W. Anderson, L. G. Scott, Riley Brown, Willie Brown, and Plumb Ardrey composed the Official Board.

FRED M. GOFF

In May, 1914, Fred M. Goff came to Stafford Church from Rocky Ford, Colorado, and blessed us with three years of his life. He spent most of his energy on evangelism and Bible School promotion which flourished under his attention. Two effective "Home Force" meetings were held using local talent, one of our own young men leading the singing and supplying special music, David Gay with Mrs. Gay at the piano. Evangelist W. H. Pinkerton also held a meeting with his daughter, Gertrude, as singer, having a good spirit and several additions.

PIPE ORGAN

One of the achievements of the Church during Brother Goff's ministry was the purchasing of the pipe organ in 1916. This was made possible by a grant of \$750.00, approximately $\frac{1}{4}$ the total cost, from the Carnegie Pipe Organ Fund which was the last gift made from this fund. Added to this inducement was the aggressive leadership of A. W. Spickard and his gift of \$500.00. The total cost of the organ was \$2,775.00 less the Carnegie gift of \$750.00 or \$2,025.00 which was oversubscribed and according to receipt was paid on December 4, 1916 to the George Kilgen and Son Pipe Organ Co.

The organ was presented in a formal recital on Monday evening, November 20, 1916, by Dr. Frederic Rogers, a concert organist, and the Church choir. The organ was built by George Kilgen and Son and is about twelve feet wide, eight feet deep and sixteen feet high. It has two manuals with a compass from CC to c4, with 61 notes each. The pedals, concave and radiating, have a compass from CCC to F, 30 notes. It has 19 stops, 640 pipes, 4 combination pistons and 3 pedal movements.

Brother Goff left Stafford in May, 1917 to take some post graduate work in Phillips University at Enid, Oklahoma. At present he is in his seventh year of service in the Church at Fredericktown, Missouri.

F. D. MACY

Rev. F. D. Macy was called to the field in June of 1917 from an active work in district missionary evangelism. He later established the Church at St. John. His quiet, unassuming, deeply spiritual but friendly attitude quickly won for him a prominent place in Stafford. His work in the church was one combining executive ability and spiritual development to a degree that assured progress. He was called from his work here to assist Phillips University in their Endowment Crusade but his family remained in Stafford for some time afterwards. Brother Macy heard his Master's voice saying, "Come up higher," and on August 17, 1931, he entered into the rest that remains for the people of God.

Following Brother Macy in another brief pastorate was Rev. Russell S. Grubb who came from Summitville, Indiana, on November 2, 1919. He was a respected Bible teacher and preached expository sermons largely. After seven months here they went back to their home state, locating at Converse, Indiana, where they are at the present time.

Another short pastorate followed from June 13, 1920 to June, 1921, with Rev. George M. Anderson in the pulpit. He was a young enthusiastic college man, fresh from Drake University with both an A. B. and a B. D. degree. His evangelistic zeal brought 111 additions into the church that year, having 38 for one baptismal service. He accepted a call to Whiting, Indiana, and has continued to climb until now he ministers to our fine Central Church of Christ in Portsmouth, Ohio, with Bible School attendance hitting the 1,000 mark occasionally.

J. T. WHEELER

Rev. J. T. Wheeler came to Stafford in the autumn of 1921 from Coldwater, Kansas, and launched a ministry that was long enough and deep enough to leave some permanent results. The evangelists that held meetings during these years were Art Zimmerman, E. B. Pratt, W. G. Walker, and Chas. Steward, all with good results. Many things of inspiration and interest are easily recalled by your historians and other members of this period.

During this time we shared our preacher, money, and leaders in helping Brother Macy to establish the Church in St. John. Then there was the graduating class with four preacher's sons in it. Bernard Macy, J. Vernon Wheeler, Robert Reed, son of the Covenanter Minister, and Raymond Dobbins, son of the U. P. Minister. Again there was the Mexican service when these bronze brethren were invited in from laying steel on the Santa Fe track to a patriotic-religious service. Around three hundred of them attended the service and showed manifest interest in our God and our country. Our C. E. hit its peak with average attendance of 60 and state-wide popularity. It was during this time too that our Bible school hit its highest attendance as the result of a thirteen weeks' contest with St. John. The big day established the high mark of 669 as the record attendance. Having received a call from the Church at Alva, Oklahoma, Brother Wheeler closed his work here on March 1, 1925. Brother Wheeler is now in his seventh year with the Church at Canon City, Colorado, and is serving the state as its 1937 convention president.

DAN SMITH

Rev. Smith came to Stafford from Augusta, Kansas, via Lamar, Colorado, where he helped in some brief erection plans, landing here in February, 1925. Brother Dan's congenial personality won for him many friends and his effective preaching won for the Kingdom many souls. The breaking up of the Ku Klux Klan was an annoying problem here as elsewhere but it was accomplished expertly and without any lasting effects. Those who were the young people of this period remember the fine Christian Endeavor meetings they had during Brother Smith's ministry here. After an eighteen month's ministry he decided to reenter Phillips University which he did in September, 1926. Brother Smith recently was called to the Quindaro Avenue Christian Church in Kansas City, Kansas.

P. O. DAVIS

These last pastorates are so close upon us that it is difficult to write about them in terms of history since the events are so familiar to us all. Rev. Davis began his ministry here on December 5, 1926, coming from Belleville, Kansas.

In his second year Brother Davis held a meeting for the Church with Ted Jones as singing evangelist. Later another meeting was held with Evangelist E. H. Given doing the preaching. In both meetings there was a good spirit and a few additions. The Minister's civic and club contacts carried the message of the church into these circles whose influence was in turn brought to the Church. Plans were drawn for an educational plant to be built on the west side of the church but in that same year, 1930, the depression hit hard with failing banks, poor crops, frozen commerce and smashed markets and it was deemed advisable to drop the plans.

After nearly four years Brother Davis was in 1930 called back to Belleville, Kansas, where his work has for the second time richly blessed and is continuing to bless that congregation.

HAROLD D. COMBS

Rev. Combs and Mrs. Combs came to Stafford from Oxford, Kansas, January 1, 1931, to begin his second pastorate after completing his work at Phillips University. A three weeks revival meeting was held preceeding Easter of that year with Mr. Combs doing the preaching and Mr. and Mrs. Ezra Jacks serving as singers and helpers. The meeting was regarded as one of the most successful in several years both in numbers of additions and spirit manifested. There were 59 added to the church, 38 coming by confession and baptism. The next year arrangements were made for an exchange meeting with Arthur A. Hedges, Pastor of the Liberal Church. Mr. Combs held the three weeks revival at Liberal just before Easter and went directly from its close to the hospital at Stafford for an appendicitis operation. Mr. Hedges returned however and began the Stafford meeting on schedule the next day with Mr. and Mrs. Harry Thomas as Singing Evangelists. It was another successful meeting with 24 additions to the Church. A total of 175 persons were brought into the Church during his ministry. They closed their Stafford work four years to a day from its beginning, and on January 1, 1935, accepted the call to the Church in Abilene, Kansas, where his fruitful ministry continues to bless.

OUR PRESENT MINISTER



Rev. and Mrs. Groves came to us from Fletcher, Oklahoma, on April 1, 1935. Their two years' ministry is so close upon us it would be difficult if not impossible to narrate the events or appraise the value of the program during these years.

The Church has made of these years a period of repairing and building, physically and spiritually. The parsonage has been refinished from new hardwood floors to a new roof, including refinishing all the woodwork, considerable remodeling, papering, and painting both inside and out. The

garage which had burned to the ground the previous year has been rebuilt. The church has been repaired. An unfinished corner in the basement has been finished into a lovely new 12x12 class room and prayer-meeting room. The entire roof of the church was reshingled at considerable expense. Besides all of this the people have maintained a sizable working budget including a worthy missionary program, and have cared for their indebtedness of several years' accumulation amounting to over \$1,600.00. There is only \$850 of it left and this is in an orderly arrangement with the Building and Loan and being paid off each month. The ladies have been a great factor in this program.

The Young Peoples work with a large enrollment and several in Conference at Camp Carlile each year; the missionary work with four active societies and six missionary projects; and a program of family spirit and cooperation for more efficient Kingdom service have been points of emphasis during the past two years.

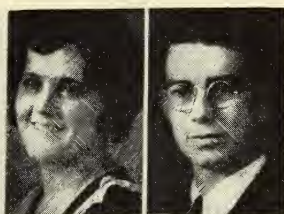
The church paper, "Our Church," which has been published during the greater part of these two years and mailed by a government permit, will suggest other items of the Church's program as "posted" on page 55.



Nellie Newell



The Combs Family



Mr. and Mrs. Groves



Mrs. Zollars 1903



Mr. and Mrs. Geo. W. Walters



Junior Class Project Jan. 1936 by Mrs. McCombs

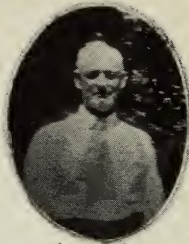
SUPERINTENDANTS



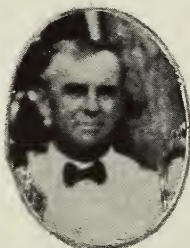
Chas. Milton



Arthur Asher



Will Milton



Robt. Milton



A.W. Spickard



Mrs. Nate Reece



Bart Jenkins



Guy Walker



R.P. Krum



Rev. Macy



Jeff Wilhite



Mrs. Carl Carey

SUPERINTENDANTS



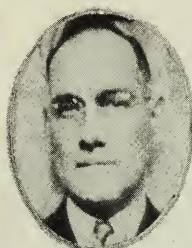
Alice Simonson



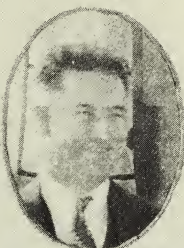
P.B. Ardrey



Rex Lear



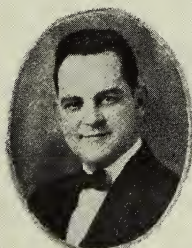
C.C. Zollars



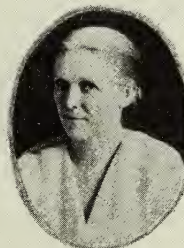
Percy Lott



Glessie Blackburn



Oad Essex



Mrs. John Simison



Mrs. Earl Kelly



Roy Kelly



Henry Knoche



CRADLE ROLL

First row at top, left to right—Nancy Ellen and Mrs. S. Blackburn, LeRoy and Mrs. R. Meyer, Elton and Mrs. T. Meireis, Herman and Mrs. H. Knoche Jr., Marvin and Mrs. H. Doughty, Patricia and Mrs. C. Hanger.

Second row—Norman and Mrs. L. Suedekum, Dorothy and Mrs. H. Blevins, Marlyn and Mrs. O. Reiter, James and Mrs. R. Mayo, Deeva and Mrs. C. Oleman, Maxine and Mrs. E. Sillin.

Third row—Terry Rex and Mrs. Henry Knoche, Robert and Mrs. F. Irwin, Carrol Ann and Mrs. W. Bird, Donald and Mrs. N. Hall.

Fourth row—Henry and Mrs. H. Doughty, Rodney and Mrs. A. Byer Jr., Sherrilyn and Mrs. A. Sell, Hazel Beth and Mrs. T. Wright.

Fifth row—Robert and Mrs. N. Hall, Ronald, son of Mrs. J. Byer, Carolyn, daughter of Mrs. C. Fields, Carrol Ann, daughter of Mrs. M. Mather, Lee Eldon, son of Mrs. T. Meireis, Harvey and Mrs. A. Allshouse.

Sixth row—Conchita and Mrs. F. Brown, Donna Joyce and Mrs. H. Knoche Jr., Carl, son of Mrs. Wilma Taylor, Mary Ellen, daughter of Mrs. G. McKibben, Tommy, son of Mrs. F. Brown, Wayne and Mrs. V. George.

Seventh row—Lona Lou and Mrs. S. Logue, Ronald and Mrs. G. Reed, Emma Lou and Mrs. P. Steele, Billy and Mrs. M. Hall, Ann and Mrs. J. Hunter, Darrel and Mrs. P. Steele.

Mrs. Harry Meyer—Superintendent of department.

CRADLE ROLL SUPERINTENDENTS

Mrs. Laura Zollars, Mrs. Carl Carey, Mrs. Della McMillan, Mrs. John Kueck, Mrs. Harry Blevins, Mrs. Ollie Knoche, Mrs. Harry Meyer.

PRIMARY SUPERINTENDENTS

Mrs. Carl Carey, Mrs. E. B. Weir, Gussie Newman, Ollie Bell, Gladys Ferris Hunter, Glessie Blackburn.

LADIES AID

The Ladies Aid was organized sometime before 1900. These ladies rented land, sowed wheat, planted broom corn, gave dinners, tied comforts, etc., in order to assist the church to pay off its debt to the Board of Church Extension. After the debt was paid the organization became less active until Rev. Alford came when it was revived and a Constitution and By-laws were written. In serving church dinners, etc., it was necessary to borrow or rent dishes from Geo. Fort's Mercantile store and later Brown's store. Mrs. A. Carey gave the first dollar into a fund to purchase dishes. They were purchased from Mr. Fort. The Aid has always been a willing helper to the church. They gave \$800.00 toward the present building, \$200.00 to the pipe organ fund, continually finding things that need to be done about the church or parsonage then finding a way to do them. They took the leadership in refinishing the parsonage and re-roofing the church and the Board has come to look to them as a man looks to a woman about the house, to keep things neat, orderly and homelike.

MISSIONARY SOCIETIES

The first missionary society was organized in 1903 when State Secretary Mrs. McDaniels came from Topeka and met with Mrs. Alford, Mrs. Robert Milton, Mrs. Asher, and Mrs. Rose. The organization was known as the C. W. B. M. or Christian Woman's Board of Missions, later changed to the Woman's Missionary Society. From their interest there grew the Guild, then the Circle, which was organized in 1913 with Mrs. Gus Mikesell as sponsor. Members were Lucille Skinner, Vivian Crawford Brock, Nell Lowe Weir, Mary McPheeters Ardrey, Alta Skinner Williams, Venita Rose Wesley, Alice Simonson. At a special luncheon in the basement of the church on September 2, 1920, the Junior Circle was organized with Mattie Maiden Snodgrass, Vera Shinkle, Wilma Carey, Vada Davidson Meireis, and Eva Davidson Gere as members with some boys as honorary members. These two circles later united into our present Guild. At present we have four societies, the Triangle and the I-Tri having been organized last fall.

MUSIC

Religion has always been closely associated with music. From the golden throated David with his harp and psalter to our finest choirs and sweetest organs the soul of religion has found expression in music, and the finest music has flowed from the soul most sensitive to the Divine.

At the completion of the first church Rev. Seavy and Mrs. John McComb presented the church with its first organ. Old timers tell us that that early singing by shaped notes was something fine. Mr. Arthur Asher was the capable song leader with Gertie Asher at the organ. Rev. Parker in 1901 gave considerable attention to the music of the church, developing some very fine talent. However, it was in 1911 that the choir really entered into its finest service.

Mrs. Nellie Newell took charge of the choir and for eleven years, serving as organist or chorister, lead them in the production of fine music. Perhaps the greatest thrill that ever came to the choir was at the presentation of the pipe organ on November 20, 1916, when they accompanied Dr. Roberts in his organ recital with such renditions as Unfold Ye Portals and the Song of the Viking. During this period there was much talent consecrated to the church and the value of the inspiration they furnished in worship can by no means be estimated. The choir was a very congenial group without any trace of faction or jealousy that church choirs are generally credited with, and during this period was regarded as one of the finest assets of the worship service.

ORGANISTS WHO HAVE SERVED SINCE 1916

Mrs. Jerry Wilson, Mrs. Nellie Newell, Wilma Carey, Pearl Stone Johnson, Euleta Hirsch Lewis, Lois Bonner Gaston, Fanny Brown Richardson, Miss Kleiwer, Adabelle Bonner, Harold Brown, Josephine Pullis, Charlotte Kelly Byer, and our present faithful and accomplished musician, Mrs. Pearl Hewitt Buckbee.



OFFICIAL BOARD

Front row—F. L. Irwin, R. P. Krum, W. W. Bird, M. H. Groves, Elders.

Second row—Herman Knoche, Earl Kelly, E. J. Gray, Trustees; and F. C. Vering.

Third row—Henry Knoche, Earl Weir, Frank McComb, Deacons.

Others on the Board but not in the picture are: Elder R. C. Ardrey, Deacons Plumb Ardrey, Fred Heyen, Roy Meyer, Harry Meyer, and Sanford Logue.

BEGINNERS

Front row—Jimmy Hanger, Aldean Knoche, Dorothy Blevins, Jimmy Mayo, LeRoy Meyer and Lee Meireis.

Second row—Diane Blackburn, Frederick Richardson, Myrl Meireis and Truman McMillan.

Third row—Marilyn Bell, Lloyd Lutz, Eunice Heyen and Evelyn Meyer. Mrs. Walter Dale, Mrs. John Heyen and Mrs. Roy Meyer.

CHILDREN'S CHURCH

First row—Geneva Taylor, Donald Richardson, Irian Sell, Marion Sell, Thad McCune, Geneva Meireis, and Ellis Blevins.

Second row—Mary Lou Hanger, Keith Hall, Bobby McMillan, Charlotte Young, Helen McComb, Truman Lutz, Lawrence Bell and Ronald Mayo.

Third row—Mrs. Frank Gere, Mrs. Richardson, Mrs. Meyer, Barbara Bird, Peggy Portlock, Dolores Knoche, Lavon Gere, Clifford Meireis, Richard Doering, and Mrs. Harry Blevins.

Fourth row—Marjory Bell, Marie Nichols, Billy Richardson, Musetta Yingst, Helen Louise Kuntz, a visitor, Rosalene Heyen, Mrs. Frank McComb.

Fifth row—Ozelle Gere, Ona Belle Rundell, Nadine Carson, Leonard Lemon, Herbert Doering, Vera Jean Meyer, and Mrs. Plumb Ardrey.

Sixth row—Joan McCune, Carol Knoche, Celia Taylor, Mary Ann Ardrey, Joyce Dale, Barbara Jones, Raymond Portlock.

Seventh row—Reams Bird, Mrs. Clifford Bell, Okemah Richardson, Nadine Hall, Ella Mae Kuntz, Natalie Knoche, Frank Irwin, Miss Blackburn, Richard Steele, and Harry Blevins Jr.



INTERMEDIATES

Front row—Rex Milton, Lee McComb, John Young, Jimmy Walker, Kenneth Hoover, Frances Jones, Betty Patterson, Jr. Doering.

Second row—Lloyd Petering, Daniel Doering, Mary Taylor, Helen Dale, Jeanette Bird, Jess Tate.

Third row—Virginia Ruggles, Marjory Young, Patty Batten, Avola Jones, and Mrs. Clola Milton.

Fourth row—Mrs. Pearl Buckbee, Richard Milton, Verner Steele, and Wayne Davidson.

SENIORS

Front row—Willa Yingst, Eunice Reed, Lena Doris Kuntz, Doris Jenkins, Betty Bird, Lydia Hewitt.

Second row—Harold Blackburn, Wanda Steele, Zola Daniels, Neva Belle Irwin, Wanda Krey, Mrs. Groves.

Third row—Walter Dowell, Dorothy Young, Marjorie Kelly, Hazel Moelling.

Fourth row—Reuben Daniels, Clinton Davidson, Bennet Hoover, Dick Biege, Billy Wilson and Jim Kelly.

Fifth row—Joe Young, Calvin Rosacker, Jack Sanders, James Tolls, Joe Hoover, Elmer Lough and LeRoy Kelly.

YOUNG PEOPLE

Front row—Lena Knoche, Florence Krum, Blanche Dowell and Mary Lucille Reed.

Second row—Helen Newman, Naomi Broker, Mrs. Pearl Buckbee.

Third row—Harold Blackburn, Walter Dowell and James Tolls.

NOTE

It is fitting to insert a note at this place concerning a class, now dissolved, that would come between the above and the following class. It was known as the Young Married Woman's class, organized shortly after the dedication of the present building. Later the older members moved on into the Delhpiian class and the younger ones continued as Young Married Woman's class. Mrs. Geo. Figgers taught the class until her health failed, then Mrs. J. H. Jimison taught it for ten years until, outgrowing the name, they dissolved themselves into the other women's classes.



WOMEN'S DEPARTMENT

Front row—Alta Lutz, Mrs. C. G. Wadsack, Mrs. Ray McComb, Mrs. Della McMillan, Mrs. Anna Heyen, Mrs. Jennie Scott.

Second row—Mrs. Maude Jenkins, Mrs. O. P. Lemmon, Mrs. Ben Thompson, Mrs. Orpha Davidson, Mrs. Hirsch.

Third row—Mrs. Herman Knoche, Mrs. Thomas, Mrs. Elmer Lough, Mrs. Ronald Mayo, Mrs. Frank Irwin and Mrs. Lizzie Ruggles.

Fourth row—Mrs. Frederick Brown, Mrs. Oad Essex, Mrs. Victor McMillan, Mrs. Earl Weir, Mrs. Clayton Richardson, Mrs. Anna Petering.

Fifth row—Mrs. Walker Bird, Mrs. Henry Knoche, Mrs. Stanton Blackburn, Mrs. Ted Meireis, and Miss Alice Simonson.

MEN'S CLASS

Front row—Frank Irwin, Rev. Groves, Henry Knoche, Frank McComb.

Second row—Junior Weir, Ray Davison, Herman Knoche, Harry Meyer.

Third row—Earl Weir, Ted Meireis, Walter Dale, Roy Kelly, and Roy Meyer.

CHRISTIAN ENDEAVOR SOCIETY, 1910

First row—Edward Crawford, ——— White, Clyde Rutan, Floyd Nelson, Clyde Lutz, Floyd Lutz and Glenn Moore.

Second row—Juanita Johnson, Martha Moore, Bertha Weir, Aletha Crawford, Fern Smiley, Alberta Mayer, Angelia Mayer, Alma Brinkman, Edna Gallagher, Ruth Gay, ——— Gay, Irene Brinkman, Gladys Durham, (unknown), Leona Nelson.

Third row—Frankie Jenkins, ——— White, Mattie Maiden, Wilma Carey, Valetta Hill, Ellen Gay, Alice Smiley, ——— White, Alemita Rutan, Violet Morelan, Ruth Marriott, Rev. Goff, Dr. White, Mrs. White and baby.



FIRST BUILDING



PRESENT BUILDING



CONSECRATED WORKERS, 1924

Having finished their labors, all but a very few of these consecrated workers shown on the other side have gone on to receive their reward. The class, organized in 1908, has had three teachers in its time: W. H. Milton, Mrs. Fanny Buckle, and Mrs. L. G. Scott. The class was celebrating the 86th birthday of one of its members when this picture was taken in 1924 and boasted of three others past the 80 mark. With deepest reverence we publish this picture and the names of those in it.

Seated, left to right—Mrs. McGee, Mrs. Garvin, Mrs. Hartnett, Mrs. Bonner, Mrs. Susan Clothier, Mrs. Lydia Bowman, Mrs. L. G. Scott, teacher 1919-1936.

Standing, left to right—Mrs. Jennie Beatty, Mrs. Wentworth, Mrs. T. W. Gentry, Mrs. Fanny Buckle, Mrs. Lydia Hewitt, Mrs. Lizzie Osborn, Mrs. Clara Knoche, Mrs. Anna Heyen, Mrs. Nancy Biege.

MIZPAH CLASS, 1916

Front row—Mae Sanders, Nellie Newell, Della McMillan, Callie Reece, Alta Skinner and Lucille Skinner.

Second row—Grace Vermillion, Mrs. Smitson, Margaret Allen, Daisy Darr, Amanda Fort, Mary Estes, Mrs. Bart Jenkins and Mrs. David Gay.

Third row—Alice Simonson, Bessie Fuller, Clara Due, Rose Beckett and Vivian Crawford.

Fourth row—Pearl Walker, Pauline Brown, Eva Krum, Mrs. Charles, Elsa Crawford and Inza Milton.

Fifth row—Sadie Gallagher, Rosa Buckle, Mrs. Newell, Kate Crawford, Ida Sims, Mrs. White, Pearl Spickard and Mrs. McMardie.

MENS RALLY CLASS, 1932

Front row—S. T. Bonner, F. L. Irwin, W. W. Bird, Harold Combs, M. J. Stone.

Second row—Walter Harden, Clifford Bell, Harry Meyer, G. Heinze, Eddie Allmon, Harry Blevins, O. W. Seright, A. D. McFadden, R. P. Krum, Herman Knoche Jr., Ray Biege.

Third row—O. W. Hearn, Russel Richardson, Clayton Richardson, Ray Pierson, Roy Kelly, Fred Vering, Albert Kueck, Andy Allshouse, Lance Bloomer.

Fourth row—Andrew Hartnett, Charles Priess, Frank McComb, Carl Suedekum, Roy Meyer, Ira Amend, John Heyen, Ray McCune, Arthur Noggle, John Kueck.

CONSECRATED WORKERS



STAFFORD'S FIRST CITY OFFICIALS



The first city election was held Sep. 29, 1885, at which a mayor, a police judge and five councilmen were chosen. Other officials were appointed. This picture includes all officials.

First row, sitting, left to right: Robt. Blair, mayor; Frank Cox, treasurer; John Cline, president of

council; Ren Vickers, councilman.

Top row, standing, left to right: Lee Jolley, clerk; Geo. Walker, police judge; Hardy Sayer, attorney; Geo. Bousman, marshal; Frank Gish, councilman; Cal Biddle, councilman; Alva Peacock, councilman.

Stafford, Kansas
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MONEY RAISED
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10,000 Copies Yearly

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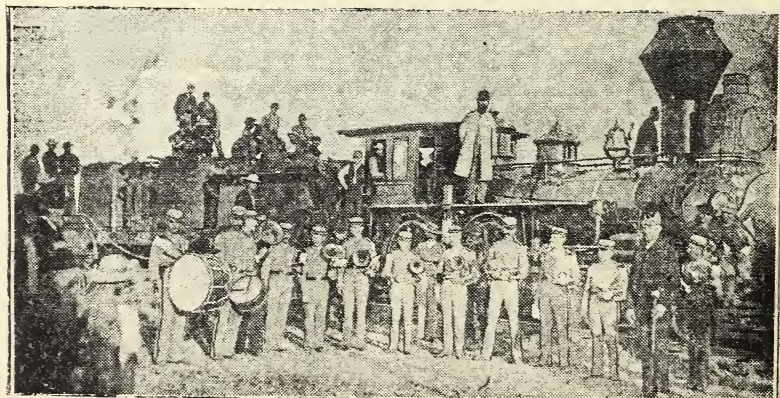
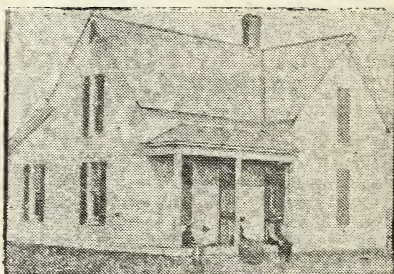
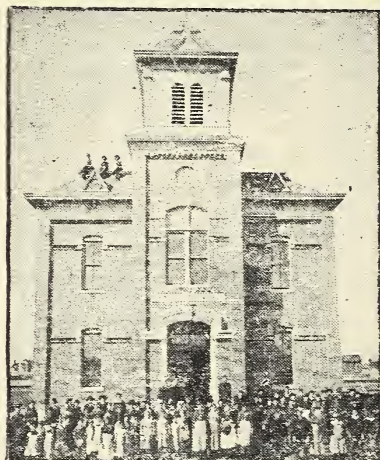
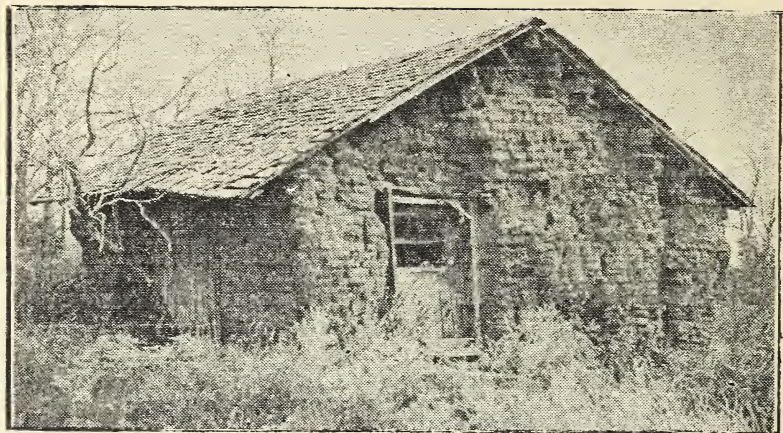


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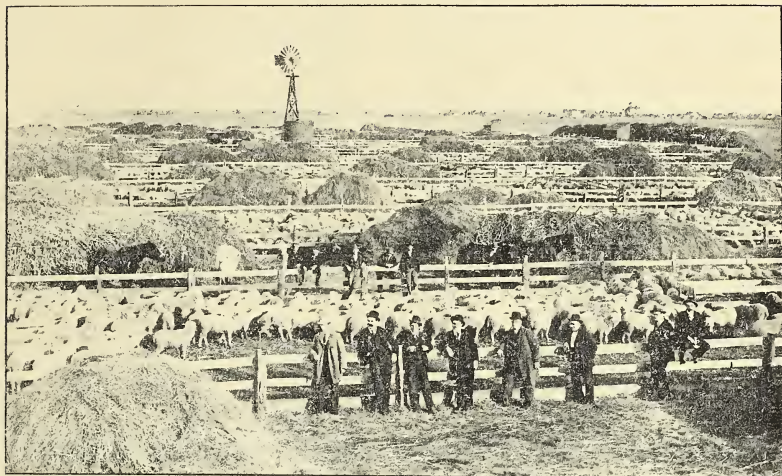


*Sod House After 50 Years
First Brick School house*

*Street Scene - Carey Home 1886
First Train in Stafford, Kansas*

SOURCES OF "DAILY BREAD" THROUGH THE YEARS

Sheep Raising



Ad Knollin Place, 1899

Ranching



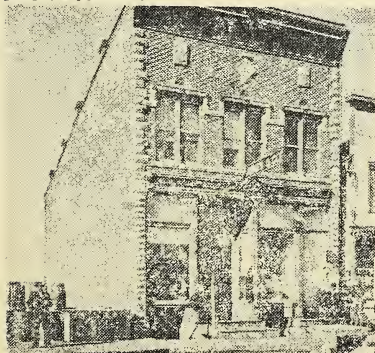
Parish & Co's Aberdeen Angus Ranch

Farming



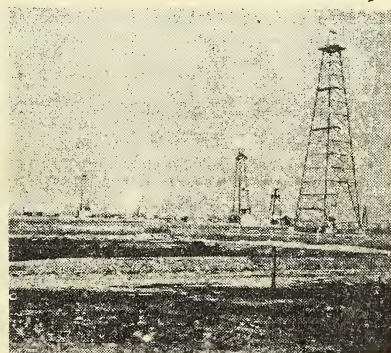
Lem Sutton's Farm 1913

Business



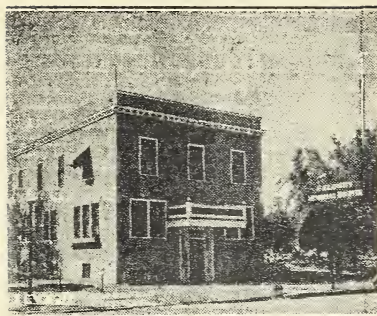
Jones Bros 1890 now TanTop Cafe

Oil Industry



Richardson Field

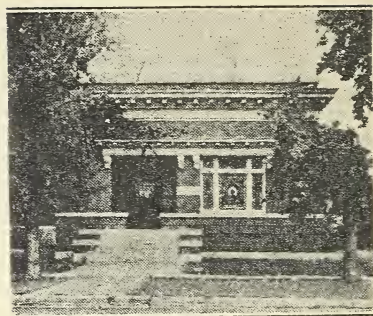
City Owned Hospital



"Feldhut Memorial"

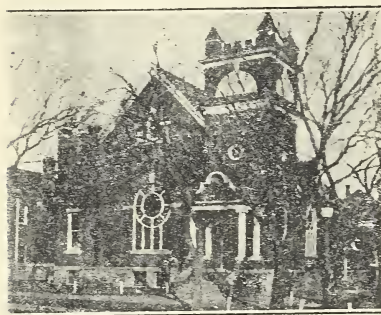
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City Owned Library

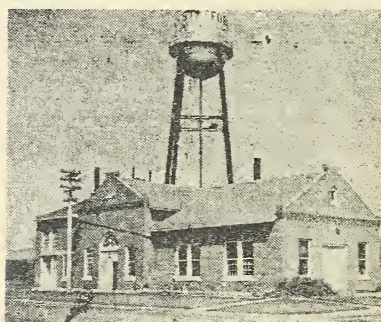


"Nora E. Larabee Memorial"

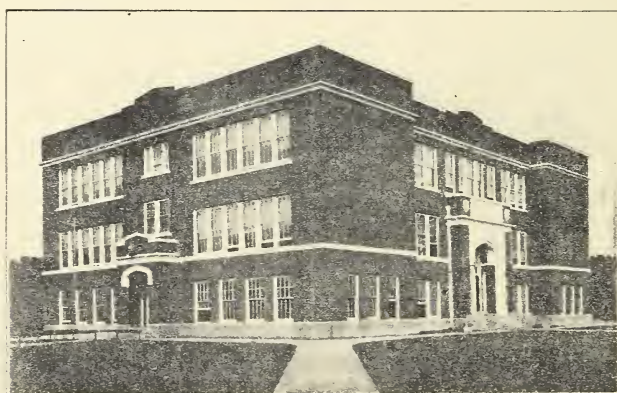
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First Christian Church



Stafford Power Plant



Stafford High School

*HISTORY OF STAFFORD

The first building on the land which now is a part of Stafford was the Vickers sod house, later known as the sod hotel, built in the fall of 1876. The following spring E. B. Crawford built his home on the cornering quarter section and with a partition he set apart the front end of it for a small store. Thus was laid the nucleus for the coming town. "Ghost towns," several with postoffices, sprang up and died down but here was a place for the traveler to stay and a place the family could rely upon to secure food, although it had to be hauled from Hutchinson or Sterling in wagons. There was nearly always a supply of fresh antelope meat at the store, especially during the first year. Mr. Crawford had the mail of various individuals sent to him from Hutchinson and delivered to them upon arrival. However the first official postoffice in this vicinity was not in Stafford but was located about where the city water wells stand, due west of the Santa Fe depot. Mr. Chas. Johnson who owned the land secured an appointment as postmaster and authority to establish an office which he did, naming it Lulu Valley in honor of his daughter.

Settlers poured into Stafford vicinity and adjacent territory and in a year or two Mr. E. S. Hadlock had Mr. Asa Gere, as contractor, erect him a two-story building. This was one of five brick buildings built by Mr. Gere with bricks from his machines, before discontinuing the plant in 1886. Four of these buildings still stand, housing the firms of Jenkins Bros., Hartnett and Evans, Smart Drug Store, and the Tan Top Cafe. The upper story of Mr. Hadlock's building was opened for the services of small church congregations and this played an important part not only in attracting attention to Stafford but in influencing those already here to hold to worthy ideals.

When the railroad came to Stafford in 1886 it was an event. The future of the town seemed certain with good

*We acknowledge with gratitude the much helpful material taken from the Stafford Courier of September 5, 1935, which was our main source of information.

mail service, quick arrival of groceries, lumber and other necessities. The first train pulled in over the Chicago, Kansas and Western road, later the Santa Fe, in June of 1886 and a few months later a second line, the Denver, Memphis and Atlantic, later the Missouri Pacific, completed its line through here from Wichita toward Larned. This second line through here established Stafford as an important point on the map.

In 1887 a brick school house was erected to replace the frame building. It was located just west of the present high school building. Stafford had become a city by reason of a court order the 10th day of September, A. D., 1885. At least three church groups were established by now. Stafford merchants were satisfactorily meeting the demands and needs of the people. Two trains gave assurance to the people. And now mothers and fathers could be sure that children would receive an education. These hastened the development of Stafford.

The rest of Stafford's history falls into a natural sequence of development for a small city. Following the brick-making industry came the milling industry in the way of the Larabee Mill, one of the largest in this part of the country until burned out the second time in 1907. It was in the mills that Stafford had its first electricity in 1899. It was used only in the mill for some time until some of the business houses arranged for its use in their stores and some even dared suggest its use in their homes. As a result transmission lines were built and a number of buildings were wired and the current was turned on March 7, 1904. However the then mounting "fuss" between two factions of long standing prohibited its wide use.

The Chamber of Commerce was organized in May, 1905, and immediately began working on this and the problem of a water system. The problem of the water system was ironed out first and on May 14, 1907, arrangements were completed for a system with a limited number of mains. Then on November 15, 1910, an election was held to vote on the question of issuing bonds for a municipal electric system. At the same time the citizens voted on another bond issue for extending the water system. Both issues carried. These bonds amounted to \$25,000.00 and were

dated December 1, 1910. The contract was let in January, 1911, covering both the electrical system and the extension of the water system. On September 24, 1911, the street lights were turned on with 12 large lights and 69 tungsten bulbs strategically located throughout the town. The service of the plant now extends to Sylvia, Hudson, the community southwest of Stafford, and the community southeast of here.

The Nora E. Larabee Memorial Library was given to the city of Stafford by Mr. and Mrs. J. D. Larabee. The memorial windows were purchased by the two brothers, Frank and Fred Larabee. The construction work was started in the spring of 1906 and at a cost of around \$5,000.00 was completed. The proposal to give the library to the city was submitted to the mayor and council May 14, 1907, but due to friction, formal acceptance was delayed until September 10, 1907.

Street sprinkling was begun in the summer of 1908 by W. H. Sandmyer, whose equipment and labor was paid for by the merchants agreeing to pay a certain amount each month. This was continued until 1929 when the paving was built, which necessitated the outlay of more public funds in Stafford than any other improvement.

In 1912 the city park and the sewer system were added to Stafford's improvements. On July 25, 1912, an ordinance was published ordering a sanitary sewer system for the city. Under the laws of that time, no election was necessary, the city authorities having power to order such a system "for the purpose of placing the city in a sanitary condition." The contract was let July 29, 1912, for a total amount of a little more than \$39,000.00. The park was established by means of a bond issue voted on August 5, 1912. The property was purchased from Rev. S. W. Woodburn for \$3,000.00.

Fire has been a horror of Stafford people ever since the town was started. In the early days without means of combating conflagrations the town was nearly wiped out twice by fire. The first was on Saturday, November 9, 1900, when the west side fire laid low almost the whole west side of main street.

On Sunday, October 26, 1902, the famous old landmark, the Grand Central hotel, standing where the old Vickers house stood and where the Tretbar clinic now stands, was burned.

Following close on the heels of this tragedy the John Garvin Hardware Company burned on the morning of December 15, 1902.

On February 1, 1905, Stafford had another of its worst fires, when the whole east side of Main street burned. Frozen pumps kept anyone from having a chance to fight it.

July 4, 1907, the Larabee Mill burned. This being their second fire, the first occuring August 21, 1898, they thereafter moved their interests to Hutchinson.

The northeast corner of the intersection of Main and Broadway has had its share of bad fires. On February 23, 1913, the large building housing the C. E. Stone Mercantile Company was burned. With it went the Masonic Hall on the second floor. This was the second time the lodge had lost its hall through fire.

More recently, the Brown Bros. Mercantile store was burned on the night of February 3, 1932. Then came the explosion of the McCullough Cleaning Co., March 15, 1933, and with it went the Tan Top Cafe.

The last fire was that of the Nueva Theatre which burned in the early morning of Monday, March 15, 1937, destroying much of the building and all of its furnishings.

There have been many other tragic fires in Stafford and community, but only those which occurred within the business district and which resulted in heavy loss to business have been mentioned.

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Keep working! 'Tis wiser than sitting aside
And dreaming and sighing and waiting the tide;
In life's lowly battle we only prevail
And daily march onward and never say fail.
—Mrs. Jennie Scott

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We also acknowledge with deep appreciation the service of the Durham Studio in taking many of the pictures. The department pictures are pictures of enrolled members. They were taken in the midst of winter and part of them during an epidemic; this accounts for the absence of some of our faithful ones not found in the pictures.

CONCLUSION

The illustrious record of the past fifty years stands for itself, nothing can change it, but what of the future?

Certainly this glorious past cannot give rise to vain boasting as if from the work of men's hands. God has led us in the past and God will lead us in the future if we but serve him in the same spirit as these devoted first disciples.

They started with nothing fifty years ago; now behold their gift to us. Today we start on another fifty years, blessed with the heritage of their labors and manifold opportunities unknown to them. What will we hand to our posterity at the century mark? This is God's challenge! Let us accept it in humble trust and confidence, and set its message ringing in our Soul: "Lead on O King Eternal."

Marion H. Groves

March 23, 1937

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Memories of Anniversary Day

